

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, JUNE 14, 1900.

VOL. II, NO. 31.

See Dr. Woodard's ad in this issue.

Lauderdale Springs is pushing to the front as a fine summer resort.

The Corresponding Secretaries of the various State mission boards in the South, met in Atlanta last Tuesday. We have not yet been advised of their doings.

Cards are out announcing the marriage of Miss Lula Pearl Bussey to Mr. John F. Howard, Wednesday evening June 27, 1900, at 8:30 o'clock, Baptist church, West, Miss.

Evangelist Geo. Robt. Cairns is with pastor E. E. Thornton in a meeting at New Albany. We trust that the Lord of the harvest will give them many sheaves for their hire.

Do not fail to read carefully the display advertisement of the Mutual Life Insurance Co., of New York, in another column. This Company is pushing its business in Mississippi.

Work on the sewerage has been retarded by the heavy rains; and we are informed that crops in many portions of the State have been seriously damaged and that the grass is getting the upper hand of the farmers.

Work on the annex to the federal building in this city is progressing nicely, having reached the third story. The new wing adds very much to the appearance of the building.

Rev. A. F. Watkins, D. D., present pastor of Crawford Street Methodist church, Vicksburg, has been elected president of Whitworth College, Brookhaven; his incumbency beginning Sept. 1st. He succeeds Dr. Chambers.

The Board of Trustees of Mississippi College at its session during the late commencement week, conferred upon Rev. E. Z. Simmons, of China, and Rev. A. C. Watkins, of Mexico, the title of D. D.

The ninth annual convention of the Intercollegiate Prohibition Association of the United States meets at Chicago on Tuesday June 26. It will be organized with delegates from at least ten states, and probably more.

Rev. J. F. Hailey and wife were in our office a brief while Monday. Bro. Hailey was on his way to Chicago University where he will spend the summer in the study of voice culture and expression. He will return to his former place in Mississippi College, by the opening next session.

Rev. J. B. Lawrence formerly of Smithdale, has accepted the work at Greenwood, and is now on the field. We trust that his work may so prosper that he may see his way to spend many years there, and, that in the meantime our cause there may become very strong.

The Northern Baptist Anniversaries, which met May 21-29 in Detroit were great meetings. Much interest was manifested and much good speaking was done. On April 1, last, the Missionary Union owed a foreign mission balance of \$111,041.24. This was somewhat discouraging, but the Union faced it squarely and has taken hold of the work of liquidating the debt with noteworthy enthusiasm.

Much interest is taken in the forthcoming census figures regarding religion. The last census showed that there were 20,612,806 communicants in all the churches of the United States. Of these, 6,257,871 were Catholics, 4,589,284 Methodists, 3,712,468 Baptists, 1,278,332 Presbyterians, 1,231,072 Lutherans and 540,509 Episcopalians. The next census, the figures for which will be obtained from the churches, is expected to show a heavy increase.

The Gulf and Ship Island Railroad Co., recently negotiated a loan from an English syndicate of more than \$1,000,000, for the completion and equipment of their roads. The revenue stamps necessary to make legal the papers executed for this loan amounted to \$1,760. This was quite a large deal. We trust that this sum will enable the Company to complete their road by July 1st, so our brethren along its line can reach our State Convention quickly and at little cost.

In connection with its Home Department, the American Baptist Publication Society have published since the beginning of the year, two quarterlies, the Home Senior and the Home Advanced. These quarterlies have already won an established place, being the largest and best issued by any house. Many letters have come from different parts of the country testifying as to their worth. Their circulation, now about fifteen thousand, is steadily increasing. They enable those who are unable to attend the sessions of the Sunday-schools to study the lessons and keep in touch with the work. There should be a Home Department in connection with every school. The American Baptist Publication Society, 1420 Chestnut Street, will gladly send to any all needed information.

The State Interdenominational Sunday School Convention will meet in this city on the 20th inst. Inasmuch as Prof. Hamil and other noted Sunday School workers will take part in the meeting, it will be well worth the time and little cost of attending the meeting. There are quite a number of our Baptist Sunday School workers who would find this meeting very profitable to them. Ruts are fatal to success, and some of our Sunday School workers are running in ruts and need to be lifted out. They need to try new methods. But first they must know new methods. They can learn some here. Come.

A general reform in the practice of paying money to sectarian schools has been accomplished at the session of Congress, which has just come to an end. The government now and hereafter will pay nothing to any schools or institutions that carry religious training on sectarian lines. As usual, the question came up with the consideration of the Indian appropriation bill, and of that for the District of Columbia. All provision for the payment of money to religious schools of whatever faith for the education of Indians, was dropped from the former, and if such schools continue to receive Indian pupils they must do so at their own expense. For some years only Catholic Indian schools have received aid, as the Protestant ones refused it. One-half of the expenses of the District of Columbia is paid by the taxation of private property; the other half is paid out of the federal treasury on the theory that an equal proportion of the property in Washington belongs to the government and it pays no taxes. Accordingly the District bill always makes provision for a large number of benevolent institutions, but the only sectarian ones in this year's list are the Woman's Christian Association, the Young Women's Christian Home, the Hope and Help Mission, which are under the care of Protestants, and the St. Ann's Infant Asylum, which is a Catholic institution. Hitherto the House of the Good Shepherd, St. Rose's Industrial School, the Association for Works of Mercy and St. Joseph's Asylum for children, under the care of the Catholics, and the church orphanage of St. John's parish (Protestant) have received contributions, but they were stricken out of the bill for the reason that religious instructions on sectarian lines is carried on in each of them, and it is intended to be the policy of Congress not to appropriate money for any institution in which religious instruction is regularly given.



## India Famine Relief.

Rev. Edward S. Hume, a missionary of the American Board, who has seen twenty-five years' service in Bombay, has just arrived in New York.

At a meeting of the Committee of One Hundred on India Famine Relief held at the Chamber of Commerce June first, Mr. Hume said: "I have read the accounts of the famine published in the American papers; I have seen the pictures; I have seen the condition in the famine districts, and I can assure you that the actual state of affairs is much more terrible than printed or pictured. And the worst of it is that, even if the June rains are entirely favorable, no relief can be expected until the crops are gathered in October."

I notice cablegrams to the effect that rains have fallen in Mysore. This, however, has little bearing on the famine question. Mysore is only on the extreme edge of the famine area and to announce that rains have come there, is practically equivalent to reporting rains at Chicago when there is a drought in New York.

Magnificent work of relief is being carried on by the British government and by private agencies.

The government now has under relief about six millions of souls, a scheme of charity vast-er than ever before conceived, let alone carried out.

The Official relief, too, is wise and efficient. All able-bodied men and women are employed, on cash wages, in building reservoirs and digging wells and irrigating ditches and in making roads, etc. This not only saves from starvation an enormous multitude without pauperizing them, but it is also in the certain direction of the amelioration of future famines by drought. To the credit of the government, it must be said that reservoir and irrigation systems of enormous magnitude have been completed in the past decades. Pany, however, are the efforts of man, when in a torrid climate, rains fail for one, two, and in some places, even for three years.

The distress is greatest in the Native States where government control is least. There are 688 of these states ranging in size from that of an American county to nearly the area of Italy. More than 800 of these are in the famine district and about half of these are in the Bombay Presidency.

In these Native States particularly, are the missionaries both American and European doing heroic work. There are hundreds of brave, devoted men and women workers in the field. The extent of their work depends wholly on the means furnished them.

What shall be the response of happy America to starving India?

The New York Committee of One Hundred on India Famine Relief, with headquarters at No. 73 Bible House, is composed of one hundred and eighteen of the most eminent citizens of New York, with William E. Dodge, chairman; L. T. Chamberlain, chairman of the Executive Committee; E. R. L. Gould Secretary, and John Crosby Brown, treasurer.

This Committee was formed for the sole purpose of promoting relief work for India in

New York City and vicinity. Immediately, however, there came to it from all parts of the country so many applications for information and co-operation and so many announcements of the initiation of affiliated work, that the committee was constrained to place at the service of the entire country all its facilities, whether through its financial agents, the well known bankers, Messrs. Brown Brothers & Co., 59 Wall street, its agencies for distribution in India, or the famine literature it is publishing.

The Committee of One Hundred is especially anxious that it should be clearly understood that its desire is to be of the largest possible assistance to all India relief movements, and to interfere or compete with none, and that all its facilities are at the disposal of all, irrespective of what may be the agencies chosen by individuals or localities for the transmission or distribution of funds.

In the very few days that the Committee has been at work, it has received about \$50,000, of which \$30,000 has been cabled to India.

For designated funds, the Committee pledges itself to observe faithfully the wishes of donors.

The Committee receives weekly reports by cable from Mr. Hume of Ahmednagar, and frequent cabled reports from the India government. Mr. Hume's last cablegram, dated May 29th, says "intense drought continues. Rain prospects uncertain. Increasing numbers in terrible destitution. Relief more than ever necessary. Aid to farmers urgently needed."

The Committee has been wonderfully cheered and inspired by the generous manner in which the great corporations have freely offered to co-operate.

The express companies throughout the United States transport our literature free of charge, and make their 30,000 or more offices, agencies for the receipt and free forwarding of contributions, not only for the Committee of One Hundred, but for all India famine relief funds.

The papers of New York City and in many parts of the country have opened their columns for the receipt and acknowledgment of gifts.

The banks and bankers of New York display the Committee's placards, distribute its literature and receive contributions.

It is expected that the press and banks of the country generally will emulate this generous example.

The Western Union and Postal Telegraph Cable Companies, and American District Telegraph Company donate their services.

In short, so beautiful a unanimity of sympathy and co-operation has seldom been seen.

The Committee wishes it known that it is prepared to furnish its literature, subscription blanks, etc. to churches, societies, committees, etc., free of charge and without expense for expressage.

Movements along similar lines are under way in many places, among them being Boston, Baltimore, New Haven, Conn.; Fall River and Everett, Mass.; York, Pa.; Staunton, Va.; and Oakland, Cal.

The Committee is peculiarly encouraged by the collections coming from all over the

country from churches, Sunday schools, Christian Endeavors, Epworth Leaguers, Kings Daughters and other societies. Also by the many remittances from the efforts of children.

Most encouraging of all, is the news received daily through the newsclipping bureau showing that from Maine to California, and from the British Northwest Provinces to Mexico, noble work is being done for suffering India.

Again we would say that the "Committee of One Hundred," 73 Bible House, New York is freely at the command of all who are engaged in this work.

All contributions should be sent to Messrs. Brown Brothers & Co., 59 Wall Street, New York.

## Memorial Windows.

The Baptist saints of Quitman are planning to build a new meeting house. They are just like all other congregations that are building new houses of worship—"poor and needy."

I am not writing to tell you that Quitman is the most important town in the State; that all the railroads meet there, and that every Baptist in the State ought to help us.

Quitman is an important small town. It has a beautiful natural location, an abundant supply of artesian well water, a good school, under the faithful and efficient management of Professors Grundy and Miller, and a large lumber plant.

I want to put in "Memorial Windows" in the new church in honor of the pastors of the church—such men as Northrup, Bowen, Hall, and others.

Let the friends of these men of God send us some money for these windows, stating whose name is to be put on the window, and any others who may wish to give to a noble cause, please send us a liberal contribution on the house.

GEO. W. KNIGHT.

Waynesboro, Miss.

## Hear Him!

Hear whom? Hear Prof. J. F. Miller, Quitman, Miss. He gave a recital at Bucut, Miss., May 19, and it was my pleasure to him. He rendered a clean, interesting programme, consisting of choice selections from the best authors.

Prof. Miller is a member of the faculty of the Quitman College Institute, and is a Presbyterian Christian gentleman, a faithful teacher, and a gifted impersonator. He is a young man, somewhere in the twenties, and unmarried. Don't tell the girls.

During his vacation he gives recitals wherever the people desire him to do so. While you have to pay to hear him, yet his charges are so reasonable that you feel like, after hearing him, that you have received more than the value of your money. He gives a large per cent.—sometimes nearly all of the proceeds of his recitals to local benevolence.

Any community wishing the services of Prof. J. F. Miller, should write him at Quitman, Miss.

GEO. W. KNIGHT.

## "Let Us Read Our Bible Honestly."

The above quotation is taken from an editorial in a certain Presbyterian publication. It is to be hoped that all Presbyterians will heed the above request. But suppose they should all begin to read their Bibles carefully, with a view to knowing and doing just what it says, what would become of Presbyterianism? Of course, pouring for baptism, and infant baptism, as well as some other things would have to be given up, for these find their authority, not in the Bible, but in the dictum of Presbyterian ecclesiasticism.

Presbyterianism, like many other religious systems, was wrought out by man, and hence does not fit the Bible. Therefore, to accept the one, is in the greater part, to reject the other. The carpenter who goes to his shop and saws at random a piece of plank, expecting it to fit a place in a building, without having taken the exact dimensions, need not be surprised if it should not fit. A religious system to fit the Scriptures must grow out of them. Hence the lack of harmony between many false systems and the Word of God.

We need more honest reading of the Bible. I believe that most people who can read for themselves, know as much about the Bible as they want to know. Many who are capable of reading, and drawing conclusions for themselves, are willing that others shall read and interpret the Scriptures for them.

There is a story that a certain member of the English clergy when asked what he believed concerning a certain matter, said: "I believe as Bishop A. does." "Well, what does Bishop A. believe?" "I don't know, you can ask him."

The child, too often, believes just as the parent does, without trying to know for himself whether the parent's views are right. Many church members accept without questioning the correctness of it, almost any statement the preacher may make. Such a course is fatal and displeasing to God.

Each one is personally responsible to God for his knowledge of God's word. Each one should know for himself, since he is to answer for himself to God, and not for another.

We need more unbiased and honest reading of the Bible. One's faith can never be so strong while personally ignorant of God's word. He does not know what God requires of him and can never be so good and faithful a servant as if he knew his Master's will.

Why not require the children to first read the Bible instead of the catechism? Why have the catechism at all? Is the Bible not good enough and plain enough even for the child? The children and common people understood Jesus, and the preaching of the apostles then, and are our children less intelligent than they? It would be a fatal thing, indeed, for Presbyterianism if the above request should be literally carried out, but a blessing to those who thus read.

## Rebuilding Blue Mountain.

## TO THE BAPTIST:

Since our destructive fire at Blue Mountain many kind things have been said of us, to which I perhaps ought to have made an earlier reply. Please let me say here, brethren, we thank you one and all. If Blue Mountain

College does not succeed it certainly will not be for lack of friends or of confidence on the part of our brethren. You have cheered us with a confidence and a sympathy which we know not how to fitly acknowledge. When my noble father passed away, when my brother W.T. was called to your school and mine, Blue Mountain felt "lost," and now when we are fire-swept and lose almost the savings of a life time—the story has been ever the same. The great Baptist brotherhood, and scores of sympathetic, warm-hearted friends of other denominations have extended us their strong hands and said: "We know you are going to rise anyway, but let us help you." So like God's people! May He reward and bless them.

Brother Wesson's appeal through THE BAPTIST was kind like him. He and I attended the old academy together and prayed and read the book together under the pines, when he was a boy preacher and I was groping for the light. I have always known that I could rely on him.

Then came that kind suggestion from Bro. Burress, whom I love as my own friend, and doubly love as my father's friend. Some too have written us private letters offering us financial aid. To all let me say, we thank you and feel that you have been friends in deed.

Now as to our rebuilding. We will rebuild and the anniversary of our seemingly great misfortune will find us in far better quarters than ever before, God willing. The struggle with us will be hard, but after due consideration we feel that we ought not to call on the Baptists of Mississippi for help.

Brethren, rally to Bro. Rowe and the boards; pay out the Jackson church debt; help to raise that extra \$60,000 for foreign missions this year. God helping us, we will rebuild Blue Mountain College. All we ask is that when it is built, you help us by your influence to keep it full of girls, and by your prayers to do our duty toward those girls.

As to my lecturing. Wherever I go during the summer, I am at the service of the young people and pastors, if they think my so called lectures are worth the time it takes to hear them. Whenever I am not going anyway, if you call me, I will try to go for reasonable cost.

I hope to write a line next week on our duty to THE BAPTIST. We must help it strongly. Yours,

B. G. LOWREY.

## Three Things For the Three Boards.

The recent session of the Convention at Hot Springs was counted in some respects as the best in its history. The religious fervor was powerful, and there were indications on every hand that the denomination has set itself for a forward movement, and there were three definite things one for each of the three Boards—distinctly set out.

## TWO HUNDRED THOUSAND DOLLARS.

This is the high mark set for the Foreign Mission Board. Surely it is a noble undertaking, and calls for a strong united effort on the part of the denomination. What a crowning year it would be if the Board at Rich-

mond should come to its close showing that this had actually been accomplished, that the Baptists of the South had given two hundred thousand dollars to foreign missions, and that the Board had moved forward in the foreign field.

ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

This is the standard for the Home Board. In its work in the home field, the Board establishes and increases a base of supplies for the foreign field. What the Baptists of the South are able to do on the foreign field depends very largely on what they do on the home field.

## EVERY SUNDAY SCHOOL IN THE SOUTH.

This is the high aim set for the Sunday School Board. The report to the Convention showed that eighty per cent of the Sunday Schools reported in the South are in alignment with the Convention's work and are giving it support in the Board at Nashville. The thing that we desire is to have the remaining twenty per cent enlisted with us, and present a solid front in the ranks of the Sunday School workers. How earnestly we wish that the pastors and superintendents would all combine and move forward toward this end during this century year. These are the three things at which we are aiming for the three Boards, and if they are accomplished it will make this coming year the greatest in our history.

J. M. FROST.

Nashville, Tenn.

## Notice.

Dr. E. E. King of Texas announces that thus far twenty-eight have registered in his party for Europe, the Paris Exposition and the Holy land; and that seven of these are from Mississippi, namely: Rev. W. E. Hillis of Senatobia, Miss. Lucye Dockery of Love Station, Miss. Dora Blanche Snowden of Deer Brook, Miss. Willie C. Beckett of West Point, Mr. G. D. Kelly of Utica, and Misses Mollie and Lou Ella Jennings of Water Valley. There is room for six or eight others, and he hopes to have every berth taken on the elegant steamer, the *State of Nebraska*. They will meet in St. Louis June 27th, at 7:30 a. m., and arrive in New York on the 28th, at 2:30 p. m., and will stop at the Continental Hotel, Broadway and 20th st., and sail June 30th, at noon, from the pier at the foot of 23rd st. They will be absent from six weeks to two months, as they prefer.

## Brother Welsh's Proposition.

A proposition has been made by Brethren Geo. L. Welsh and Son, Shuquak, in reference to the Orphanage brick dormitory, which ought to commend itself to friends of the work generally. It is a plan for raising one thousand dollars for this Central Building. They propose to be one of one hundred friends, who will pay ten dollars each in raising one thousand dollars for this fund, and their ten dollars came along with their proposition. This is an admirable proposition and ought to commend itself to every friend of homeless and destitute children. They generously put down the first ten dollars on their proposition. Where are the other "ninety and nine?"

L. S. FOSTER.



For some time I have been wanting to express to the brethren some thoughts and convictions which I have in regard to our Baptist paper service in Mississippi.

I believe almost every brother in the State who has given the question an earnest consideration will agree with me that we cannot afford two rival papers in the State. We once had two. They were both good; I took them both as long as they existed and appreciated both, but the conviction constantly grew upon me that they ought to be one and that the harmony of our people and the best success of our work largely depended on our having but one paper. This conviction was strong in the minds of many of our brethren. Indeed it was so strong that our Convention took the matter up, I believe, more than once, and even tried by the work of a committee to bring about some plan of consolidation. This having failed, a number of brethren in the State, from 50 to 100 of them, united their efforts and planned to buy out both papers in order to bring about the present plan of work. For my part I can certainly say from the bottom of my heart that I really believe, to be honest—at least in this matter—that my sole purpose in taking stock in THE BAPTIST and working for its establishment was to help our Baptist cause in Mississippi. I never expected to make anything financially for myself out of the matter. I did believe that money put into this enterprise would in the end pay a good per cent, and I yet believe it. But at the same time I had other places in my work where the money was badly needed and where I believed that it would pay as good a per cent. But why discuss this part of the question? We now have one Baptist paper and I think surely no brother, or brethren, would complicate matters again by ever trying to start a rival paper. But the object of this writing is to urge our brethren to stand a little more closely by the paper which we now have. A brother said to me some time ago, "We ought to have a \$1 paper and be content with a cheap paper. We cannot possibly have a great paper in Mississippi. The Western Recorder, The Texas Standard, etc., can be great papers and run at \$2 a year, and make themselves worth \$2 per year, because they have the constituency to justify it; but Mississippi Baptists just have not the constituency and territory to make a great paper." I believe this brother was "distressingly" mistaken. There are more than 100,000 Baptists in the State of Mississippi. This is certainly constituency enough for a very great paper, if we will only do our duty.

Up to the time of yellow fever and other misfortunes Mississippi College had about 250 boys. Had it not been for these misfortunes, at least, 350. How many of the male colleges in our surrounding States are doing better? Yet this was done by the support of the 100,000 Baptists of Mississippi. Blue Mountain has this year enrolled 266 boarding pupils. I think I am safe in saying that no other denominational female school and no other private female school in the South has quite so large a patronage. This was

done largely by the support of the Baptists of Mississippi. In fact, brethren, the Baptists of Mississippi are strong enough to do almost anything they determine to do. We can have a paper equal to the best and worth as high a price as the best. If we do not have this, it will be because we fail in our duty and fail to rally to our paper and give it our united and hearty support.

A year ago I met an aged blind brother. When I was introduced to him and took his hand he said, "Yes, Bro. Lowrey, I know you. I know most of our leading brethren in the State. I read THE BAPTIST. I'll tell you Bro. L., a man that does not read his denominational paper lives in a dark house." What the old brother said was certainly true and yet, many of the hundred thousand Baptists in Mississippi do live in houses that are distressingly dark. They know little about our work and little about the great Baptist brotherhood of Mississippi, because they do not read their denominational paper. Every pastor in the State ought to make it a part of his work to put THE BAPTIST in every family in his church. For my part I would rather pay \$5 a year for my BAPTIST than to lose the touch which I get with the work and the brethren through its columns, and I would rather pay \$15 a year than to raise my children in ignorance of Mississippi Baptists and Mississippi Baptist enterprises. I wish that the pastor and the deacons of every Baptist church in Mississippi would set their hearts on two things. 1st. To get a contribution from every family in the church. 2d. To put THE BAPTIST into every family in the church. If the latter were accomplished, it would take very little work to accomplish the former. Brethren, can't we set our hearts that way and simply work at the thing until it is accomplished?

THE BAPTIST is already a strong paper. I feel that we owe Bro. Bailey a great deal for what he has already accomplished under so many difficulties. If he has accomplished so much with a number of our people ignoring THE BAPTIST—sad to say with some of them talking it down—what wonders would he accomplish were we all alive to our duty on the subject and all talking the paper up.

May God help us and guide us in this matter. Brethren, let's pray over it.

B. G. LOWREY.

#### The Harmony Baptist Institute.

The closing exercises of this growing school, which is located at Lena, Miss., embraced the 26th, 27th and 28th days of May. The 26th was taken up principally by the primary students and much credit was reflected upon their teacher and trainer, Miss Zella Slay. This lady is making primary work a specialty, and without doubt she possesses rare gifts for her chosen line of work. The little folks did well.

On the 27th, Sunday, a very large congregation gathered to hear the commencement sermon by Dr. J. A. Hackett. The doctor was on his old stamping ground of thirty years ago. A new generation greeted him with here and there a representative of the old. He expressed his sadness at seeing so

few familiar faces, but was rejoiced to see them replaced by such happy and promising youth.

His theme was wisely chosen and well presented. A more appropriate and appreciative sermon could not have been preached by anyone. Many expressed that it was the only real commencement sermon they had ever heard.

Dr. Hackett is not only a very lovable man, but a strong thinker.

In the afternoon the pastor of the church preached to a very attentive and seemingly interested congregation.

On the 28th, Dr. R. A. Venable delivered the annual address. His speech was along educational lines and was a grand success. Dr. Venable is a born teacher of men and he knows something to teach. He dwelt upon vital questions and every part of his address was practical and to the point.

The concert at night was good. The drill, by sixteen young ladies, was beautiful beyond description.

This is the close of the third session of the Harmony Baptist Institute. Within that time it has doubled its enrollment and the village has put on an entirely new appearance. The school spirit is strong and the success of the enterprise has become a matter of history.

Prof. W. W. Venable, who is a full graduate from both Mississippi College and our State University, and who has proven himself a capable principal, has been retained for the next session, with Prof. H. A. Stovall an A. B. from Mercer University, Ga., as first assistant; while Miss Slay will be continued as principal of the primary department. The outlook for next session is better than ever before. This is one of the most moral, cheapest and safest places to send boys and girls to school I ever knew. Catalogues are out for next session and will be sent to any person desiring one.

T. J. MOORE.

Lena, Miss.

#### Visit to Natchez.

It was my good pleasure to spend a night in the home of Pastor Butler, and meet with the church at Natchez last week. The Rev. Sid Williams, of Texas, has been with the church for about two weeks in a meeting. From what I saw and heard, it is a great meeting. Quite a number had joined the church, and others were seeking to know Jesus. Bro. Williams seems to be at his best. Great crowds of people attend the church. Bro. Williams has great faith in God, and talks to God much in prayer. The church seems to be gathering strength and taking on new life. Have been near one hundred additions, since Pastor Butler went there in February, to date.

#### WHAT NATCHEZ NEEDS.

Not a pastor, the present pastor is working hard, and is held in high esteem with all the people of the city. The pastor says, a new church house in a good location. With some help from the outside, the church can build. From what I saw, Butler has a faithful band of co-laborers at Natchez. The Lord is blessing, the people working. Let us hope for a strong Baptist church to be built up in Natchez.

JOHN P. CULPEPPER.

Gloster, Miss.

#### Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

—If a church member manifests no Christ in his daily walk, though he looks long-faced on Sunday and offers the loudest prayer of all at the weekly prayer meeting, the world will believe him a pretender to religion.

—The man who asks God for his daily bread with true devotion will not be found sleeping in the shade when he ought to be ploughing his corn. "Slothfulness casteth into a deep sleep and an idle soul shall suffer hunger."

—If you would like to let the preacher know that you are real dog stingy, a stranger to real benevolence; about as successful a plan as you can adopt is to set up the whine, "charity begins at home"—a sensible pastor will know how to class you.

—If you would like to meet many polite and pleasant people, when you take your morning stroll, be sure to put a smile on your face before putting your hat on your head—look sw. et.

—I had rather hear an ox bray than to hear a loud prayer for the heathen from some stingy church member who, has plenty, but forgets the sufferings of the poor and unfortunate in his own neighborhood.

—A man who pets his dogs more than his wife—there are such fellows—should be compelled to use dog-biscuit for his bread, and dog-fennel for his salad, until he be cured of his dog heartedness.

Ah, God is one. His works and word.  
Find pulsing centre in his Son;  
He spake, and willing chaos heard;  
By Him love's crowning work was done.

—Lowrey Berry returned home from Mississippi College on the 30th ultimo. He was warmly greeted by many a hearty handshake. Our Blue Mountain people all love Lowrey. He is a noble youth, with unexceptionable morals and Christian devotedness, to whose future usefulness we are looking forward with bright anticipations.

—Dr. James Buchanan, Baptist pastor, Salado, Texas, came over from the Southern Baptist Convention to visit his old Blue Mountain home. It was here that he was set apart to the ministry many years ago. He loves our people and we love him dearly, not only because he is our old friend, but for his work's sake.

—Rev. J. G. Lowrey, a first cousin of our lamented brother, Gen. M. P. Lowrey, of sacred memory, and Baptist pastor, Warrior, Ala., visited us on his return from the late Convention in Arkansas. He preached us an excellent sermon during his stay. In personal appearance, tone of voice and general delivery, he is much like his cousin of historic memory, the founder of Blue Mountain Female College.

—Hon. David Johnson, of Fulton, Miss., died at his home on the 24th ult. For many years "Uncle Dave," as he was familiarly called by his very best friends in all North Mississippi, represented Itawamba in both branches of the State Legislature. He and his family were Methodists in their religion. We extend to Sister Johnson and the family,

who were our neighbors for several years, our most earnest condolence in this hour of bereavement and sore trial.

—Gone home. Sister Lou Martin Kinney departed this life on the 28th ultimo. Sister Kinney was born October 16th, 1858, professed religion about 22 years ago and joined the Cumberland Presbyterian church, and was married to Mr. J. J. Kinney October 15, 1882. She was ever faithful, not only as a wife, a mother, and a friend, but as a Christian. Bro. Carter, our Baptist pastor, attended and conducted the funeral at New Hope church on the 29th ult. God comfort the bereaved husband and dear motherless children.

—At the time of this writing much preparation is being made by the College people for the commencement on the 6th instant. The session now closing, notwithstanding the adverse happenings, has proven to be decidedly the most successful in the entire history of the institution. The faculty entire, but especially the president, Prof. B. G. Lowrey, deserves the congratulations of our people all over the State, and beyond its limits for many other States are numbered among the patrons of Blue Mountain Female College.

—The general conference of the Methodist Episcopal church, lately convened at Chicago, removed the time limit of their preachers. This action is wise and in accord with Baptist polity. Another enactment made by the same body, is the equalization of the laymen with the clergy. Hereafter, their general conferences will be made up of an equal number of preachers and laymen, another step in the direction of pure Bible teaching. May these brethren continue their progress until their infant affusion and adult sprinkling for baptism be numbered among the errors of the past.

#### Suckers.

These are animals or plants that depend for their living and growth on the parent, from which they draw the nutriment. Farmers and gardeners know how troublesome they can be in corn or tomatoes, and that it is necessary to keep the plants suckered in order that all the the strength may go to the original stalk. If this is not done there will be no fruit brought to perfection.

Now, the parable is this: It seems to me that in these latter days there is an unnecessary multiplication of benevolent orders, and much of the strength of our Christian men is being drawn off into these institutions, till the "care of other things" makes the fruits of righteousness abortive.

Brethren, there is a serious need of suckering, for the abundant vitality is being dissipated and misdirected. Whatever good there is in the world is due to the life-giving power of the spirit of Christ whatever of benevolence there is has its origin in Him, and the church is His body, the fulness of Him who filleth all in all. And whatever we do in word or deed, do all in the name of the Lord Jesus.

We have members who can go across the State to a meeting of one of these orders, who was never seen at a Baptist Convention.

When a Baptist deacon can say that he would give up his church rather than the lodge, there is something wrong; or another can find time to go to various lodges regularly, but can't get to prayer meeting, it is getting serious.

The purpose of this little piece is not to declare war, but to declare that some people need pruning; not to deny the good intentions and noble teachings of many such institutions but to express the fear that there is not enough of vitality to supply and support them all. Remember that Christ loved the church and gave himself for it.

"I love thy church, O Lord,  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand."

P. I. LIPSEY.

#### More About Good Conventions.

The article of Bro. W. P. Price, "How to Improve the Meetings of our Baptist State Conventions," is commendable. But I think more might have been said along that line. And I wish to add that, in my opinion, no meeting of a Baptist Convention will ever be successful that fails in the conduct of its business to keep an eye single to the God-given principle of church sovereignty; and the fairness and justice of the democratic principles which has ever been one of the great distinguishing characteristics of Baptists: There will never be a "love feast" in a Baptist Convention where these great principles, established by Christ himself, and so dear to Baptists, are ignored, or trodden under foot.

J. R. SAMPLE.

There is pathos unspeakable in the final disappearance from earth of any of its prominent life forms. Naturalists of the nineteenth century have had opportunity to watch the passing of a remarkable animal in the Great Auk, or Gare-Fowl, which still existed in a number of flocks at the beginning of the century, but is now known only from relics so prized that a skeleton has been sold for \$600, a skin for \$650, an egg for 250 guineas. The bird was poorly fitted for the modern life struggle. While practically wingless and collecting together in helpless multitudes, it tempted man by the food quality of both flesh and eggs, and the continuance of the race depended upon a single egg a year laid by each female. Extinction, however, was gradual. Boatloads of the eggs were collected more than four centuries ago in Iceland and the neighboring island, and the ruthless destruction of eggs and birds was continued irregularly by sailors until, in 1830, the sinking of a volcanic island buried in the sea the last important breeding place of the auks, and the few survivors were left on the small Elderly Island. Here, on June 3, 1844, three sailors captured two specimens, the last of their kind, which were strangled and sold for \$15 — Word and Way.



## Five Commencements.

Too many for one man in one season, did you say? Well, no; not if the "dew of youth" is on his "scattered locks," and his appreciation of the young and beautiful, crowned with well-rendered manifestations of intellectual and ethical progress, remains undimmed.

And this reminds us that we were asked by more than one thoughtful friend at Clinton: "Are you not growing tired?"

Our answer was: "By no means. We are not here to be tired, but to see what are the capabilities of the teachers and the attainments of these dear boys and girls sent here to be trained for the future of life.

## POPLARVILLE.

In this thriving little city of near 2,000 souls Prof. Thames has in five or six years built up a school of more than 340 pupils, with ample accommodations in the way of buildings for near as many more, and is aided by as able a corps of teachers as you will find anywhere in our State. Fourteen good-looking young men and ladies received diplomas, of which, as we say it, they were well worthy.

Hon. Mr. Tally, a home citizen, made the literary address, which was well up to "high-water mark" and the presence furnished the theology for the commencement sermon, which, barring the text and a few other scriptures quoted had little in it of special note.

## LENA.

Harmony High School at this growing little town, is presided over by Prof. Willie Webb Venable, who walks upon the high places in the confidence and affections of the people, and with the assistance of three or four excellent teachers, successfully leads a flock of quite 150 fine looking young people in the ascending path of education. We witnessed one night's exhibition which was eminently satisfactory, tried very hard to preach an appropriate commencement sermon on Sunday, and left soon after to meet another appointment. Dr. Venable reached Lena on Monday at noon and, as we afterward learned, made a capital baccalaureate address in the afternoon. When we saw Lena before, it was not there, only a log church house and one residence in sight. Now there is a handsome country church house, ample school buildings, three or four stores, some shops, a post office, hotel, and two and a half or more dozen residences, within easy sound of the dinner horn. Much or most of this is due to the untiring efforts of Rev. T. J. Moore, who is the beloved pastor, and president of the Board of Trustees.

## CLINTON.

Monday morning and 11 o'clock found us in Clinton, and the commencement exercises of Hillman and Miss. College in full plumage. Concerts, exhibitions and addresses alternated between the two until Thursday: at noon when Dr. Lowry presented well-earned diplomas to eight fine specimens of young manhood, a dozen or more of like or better still—likelier specimens of young womanhood, having already received similar testimonials at the hands of Dr. Wharton, Drs. Brough

and Ellett, the one at Hillman and the other at Mississippi College, were heard with great appreciation in exceedingly appropriate and timely addresses to the literary societies respectively. We were not in time to hear the sermons of Drs. Potts and Fawcett, but "we heard of them" as being of the record breaking sort. Both colleges closed unusually prosperous sessions and perhaps never had a more hopeful prospect for future work.

The banquet? Why yes, we had forgotten that. Well, it was there we were told, but that's all we know about it. Having no "wedding garment" we took no chances, and must leave its attractions to be told by those who were more fortunate.

## SHUBUTA.

We closed out the fifth commencement at Shubuta on Sunday the 3rd inst. where we held forth for the third time in a well-meant effort at a commencement sermon to a fairly good congregation, notwithstanding the incessant rain. Prof. G. B. Huddleston with an excellent corps of teachers has just closed a very prosperous session, with good prospects for the future. We regretted that we could not remain for the closing exercises, [the program of which were quite promising, but sickness at home expedited an early departure.

We took advantage of our proximity to the Crescent City, while at Poplarville to sandwich in a visit to our children, Kells, Lilly, Allen and the boys, by the side of the big waters. Three days in their cozy nest of a home was a restful outing well enjoyed.

"And now" at home again, we are deep into our regular work, as young and fresh as ever.

J. A. H.

## A Request of Pastors of Deer Creek and Sunflower Associations.

1. Please do not make engagements to hold protracted meetings on the last week of July. Our Delta Missionary Workers' Conference is to meet on Thursday evening, July 26, at 7:30 o'clock, in Shelby.
2. Get your church to appoint one or two brethren and a sister to go with you to this conference. The Southern Baptist Convention at Hot Springs, asked the churches of the constituency to raise during the coming year, \$200,000 for foreign missions, a proportionate advance in home missions, and the missions of our State Board ought to be made. To make the advance movement means increased energy along several lines of work: Mississippi Baptists must do their part of the work in bringing to pass the consummation of God's kingdom on earth. Delta Baptists ought to move abreast with the hosts of God. The century passing has gained more adherents to christianity than all the other eighteen centuries put together. Let us transmit to the twentieth century a well-organized effort for world evangelization.

The scheme will take men and women of heart-power and much money, consecrated to the service of God, but "we have all things and abound."

R. A. COHRON.

Cleveland, June 5, 1900.

## Lying.

It began in Eden. The devil is its father. It lost us God's image. In earth, it is very abundant: "All men are liars." Then we are of kin to the devil—the "father of lies."

What a wonder that Jesus ever loved us, blackened with lying! The Holy Spirit doesn't believe in lying: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back a part of the price of the land?" And they fell down dead. And there would be many a dead man now if all should die who "keep back a part of the price."

We stand up and say: "Mine" when the holy writ says, "Ye are not your own." The rich fool talked of "my barns, my fruits and my goods," and died the same night.

Lying is multiform; we lie in look, in word, in deed. We espouse God's cause, which espousal pledges to fidelity, and then sit down and lift our finger to never a thing. We sing "I love thy kingdom, Lord" and stay away from church. "My Jesus, I love thee," and crowd him out of heart and life. When Jesus says: "Go into all the world," we say: "I can't give but 'two bits,'" while at the show the other day, we gave a dollar. God says: "Forsake not the assembling of yourselves together, as the manner of some is." We say: "Can't go Lord, I've got headache."

A woman, and church member, (some would call her good), told a preacher: "I am going to mend my way; I am going to church every Sunday," and did not go a single one.

A church engaged a preacher for so much money and paid him two-thirds of the amount. Verily, "ALL men are liars!" There are church members—Baptist—who will contract a debt with a Jew, and scrape creation to pay him, while the debt they have contracted for the support of their pastor is paid by one-half or two-thirds, and then they will get down in the church and pray: "Lord bless our pastor; build up our church; make us a mighty power for thee," unmindful that the holy spirit seldom uses great liars and hypocrites to accomplish much that is noble and true.

Dr. Willingham tells of churches, moved by the Spirit, who give hundreds of dollars to foreign missions; and this is noble and grand.

Many more might do this, but, alas! Oh! for the reign of the spirit!

## Southern Baptist Convention Minutes.

These minutes have just come to hand. Send five cents for postage if you want one.

A. V. ROWE,

Winona, Miss.

## Baptist Why and Why Not.

This book well used during protracted meeting time will accomplish much in the interest of truth. You will need it in your work for others, you will need it for yourself. Postage paid \$1.25. Send your orders to

A. V. ROWE,

Winona, Miss.

## Blue Mountain Commencement.

As advertised, only one day was given to this interesting occasion. That day was Wednesday, June 6, and was a rainy day. Too bad, everybody said, and yet the exercises of the undergraduates in the morning were enjoyed just as though the day was unclouded. The recitals were full of mirth-provoking sallies, with here and there a soulful thought, and now and then the tears would come as the young artists touched the tenderer cords. These were relieved by the piano and guitar as under the skilful touch of deft fingers, there gave evidence of the musical training, while the song-birds themselves could not hope to give sweeter notes than came from the throats of the trained voices.

The afternoon was occupied by the seniors, nine in number, one of whom was absent on account of sickness in the family. It was a beautiful sight to see them march into the room, led by four little girls bearing bunches of daisies, the class flower, and a boy with a banner on which was the class motto, "Plura Ultra." Next came the large junior class, all singing the class song written by Prof. Ellett, and set to music by Miss Van Wagner, the head of the music department. The seniors had arranged a program of their own, which was accepted by the president and was as follows:

## CLASS OF 1900.

Mary Raleigh Anderson. Blue Mountain, Miss.  
Flora Annie Berry. Westville, Miss.  
Ethel Robinson Faust. Gloster, Miss.  
Jessie R. Horton. Pittsboro, Miss.  
Celeste Rosa Hutcheson. Centerville, Miss.  
Bertha D. Owen. New Albany, Miss.  
Frances Virginia Rowe. Winona, Miss.  
Verna Alexine Talbert. Memphis, Tenn.  
Ida J. Ott (Piano Music). O-syka, Miss.

## CLASS DAY EXERCISES, JUNE 6.

Step Song. Written for the Class  
(Words by Prof. A. H. Ellett, Music by Miss M. Van Wagner.)  
President's Address. Miss M. Anderson  
Weber  
"Perpetual Motion" from Sonata Op. 24  
Miss Ott.  
Poem Dedicated to the Class. Miss Berry  
What Shall the Educated Womanhood  
of Mississippi do for their State.  
Miss R. Hutcheson  
Gerald Lane. "Star of Eternity."  
Miss Rowe.  
Prophecies of the Class. Miss Horton  
Gifts to the Class. Miss Talbert  
Henselt. "If I Were a Bird."  
Miss Ott.  
Last Will and Testament of Class.  
Miss Owen  
Planting the Class Tree.  
Good-Bye Song. (Words by Miss Rowe.)

The rain prevented the planting of the tree by the class, but this was attended to by Prof. Berry later in the evening.

The proprietors are making every effort to have this new brick dormitory ready by the opening of next session, when they will be better prepared than ever do the very best work for the daughters of the land.

A. V. ROWE.

## Centennial Celebration Notes.

The time is at hand for Centennial Rallies. Let each member of the State Committee look well to its territory. Where the movement is wisely directed, pastors and others will cheerfully cooperate.

Members of the State Committee by applying direct to Rev. J. M. Frost, Nashville, Tenn., may secure a supply of campaign literature.

Pastor Yarbrough, a member of the Committee, leads off with a series of Rally Meetings along the line of the I. C. R. R. south of Jackson. He was last week with Hazlehurst and Damascus; a few weeks before with Crystal Springs and Harmony. Watch these points worked for a forward stride in our benevolent work.

A bugle blast is expected to be sounded at the coming Convention in Jackson. In arranging a program for a Centennial session, all our best men cannot be used, but a sufficient number of them to insure a swelling of the tide.

In aid of the movement for the occasion, men like Drs. Kerfoot, Frost and Willingham will be with us. Let us go to Jackson as going up to Jerusalem.

S. M. E.

## A New Book By a Mississippian.

Those who heard Prof. A. H. Ellett, of Blue Mountain, at Mississippi College Commencement recently, and especially those who heard his five minutes response at the banquet, cannot doubt that he has within him a soul of poetry and the soul of oratory. He has recently published a little booklet of his poems. This was done at the request of his young lady pupils at Blue Mountain and has had the small volume entitled "SOME PIECES FOR MY FRIENDS." It is dedicated to the young lady pupils of Blue Mountain College. There is genuine poetry and some genuine humor in the book. The three pieces, "What Can a Woman Do?" "Some Times" and "Yesterday" seem, to me, to be well worth the cost of the book. The little volume can be had for 25 cents by writing to Prof. Ellett, or to Lowrey and Berry, Blue Mountain, Miss.

B. G. LOWREY.

## State Missions.

Do not disappoint the men, who have done our work in the State under our appointment. They deserve their salaries paid in full, and how easy it will be, if all will take a hand to help do it. If you get rained out do like our pastor and go to the homes and business places of the people and tell them about the work and ask them to help. One pastor said "the people only need a chance." Three Sundays are left us—"What thy hand findeth to do, do with thy might" and May God bless you.

A. V. ROWE.

## Several Things.

A good many years ago our State got a bad name through a long name called "repudiation." Because the people did not apparently get the benefit of certain "bonds" the Legislature refused to pay them.

That was two generations ago, but even in this day its effects are seemingly visible with good people in regard to newspaper debts, though they may have been benefitted thereby. Baptists ought to keep their skirts clear of anything like refusing to adjust such claims; yet by their omission or neglect laborious and sacrificing brethren have been made to suffer in the past. Brethren, see to it that it is only "in the past."

It was in the '30's, I think, that the *Baptist Luminary* was published the first denominational periodical printed in the State. In a little while its light went out and its list emigrated to old Kentucky. Another enterprise was started in the late '40's, I believe, and still another, or a continuation, in the '50's. The civil war broke up the latter. Among the editors were: Wm. H. Taylor, Jno T. Freeman and Aaron Jones. Bro. Freeman is still living at a ripe old age in Oktibbeha county. Bro. J. B. Hamberlin made a movement soon after the surrender, and in 1870 Bro. Theo. Whi field edited the *Baptist Pilgrim*, in Meridian for a short while.

The first successful venture was that of Bro. A. Gressett, who established the "Southern Baptist," in Meridian, 1875. It united with the "Record," of Jackson, eight or ten years later, and was issued from Meridian as the "Southern Baptist Record." The name Southern was dropped from its title after a while. As the "Baptist Record" continued until merged into "THE BAPTIST," our esteemed State paper, now published at Jackson—which, therefore, has the right to claim the age of twenty-five years. These papers all trusted their subscribers, many of whom, it would seem have forgotten to pay. Meanwhile the publishers have lost largely and it is too late for them to recover therefrom by going into other business.

The writer attended the Southern Baptist Convention at Hot Springs. It was a great pleasure as well as a benefit. Our quarters were comfortable and the best of company, including Secretary Rowe, Bro. J. P. Williams, Bro. W. A. McCain, of Meridian, Woodward, of Alabama, and Simmons of Copiah county. Of course, we met many old friends, among these was Mrs. Lilly White Bolton, of Conway, Ark.—a Sunday scholar of other days. There were a number of our citizens there trying the benefit of the waters. But I must not go into details now; for this letter is long enough, and it is not necessary to say more.

L. A. DUNCAN.

## Hillman College. . . .

## For Young Women.

Do you want first-class advantages in Music, Elocution, Stenography, Typewriting, Bookkeeping. The best talent employed to teach all these. Send for new catalogue.

GEORGE WHARTON, President.  
CLINTON, MISS.



# THE BAPTIST.

Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## A Trip to Goodman.

The editor spent last Saturday night and Sunday with his mother in Goodman. It is always pleasant to a dutiful and appreciative child to get back under the parental roof, and as one grows older and hence more thoughtful the pleasure is increased.

When we reached Goodman, we found Secretary Rowe there looking after the work committed to his hands. At 9:30 a. m. the Sunday-school met. The attendance and interest were good. When the lamented J. J. Cowser fell in the front rank of battle against sin, it seems that his mantle fell on deacon J. W. Henderson who wears it honorably, in filling the place of Superintendent of the Sunday-school. This school has never had but two Superintendents, both fine men. The church

## THE BAPTIST.

here has been in existence twenty six years, and has had only three pastors.—A. V. Rowe, T. J. Bailey and J. T. Ellis, all present last Sunday. At 11 a. m., Dr. Rowe preached a great sermon on Obedience to the Heavenly Vision. The little church with several absent gave \$36.00 for State Missions.

## Our Book Table.

### Johnson's Readers.

We have carefully examined this series from the first to the Fifth, and unhesitatingly pronounce it the best we have seen, in the following respects:

1. *Adaptability.* The Readers, the work of Prof. E. C. Branson, of Georgia, are especially adapted to Southern schools. They contain just such matter as a Southern parent would have his child taught, in order to encourage a broad patriotism and a loving fidelity to the foundation principles of our government. They have been carefully graded to suit the length of the school term in the South and the capability of the average child arriving at the reading age. A law which is good for Massachusetts may not suit the conditions in Mississippi at all. So it is with school books. Not speaking of sentiment, but of utility.

2. *General Literature.* A child studying these Readers will get a more comprehensive view of the best literature of our country than he can obtain from any other series of Readers published. The reason is plain—these Readers in addition to giving space to the authors of the North, East and West, contain selections from the neglected authors of the South. Please observe the merited prominence given to the productions of Beverly Tucker, John James Audubon, Eugene Field, Sidney Lanier, Henry Timrod, Margaret Preston, Zebulon B. Vance, Robert Young Hayne, Wm. Gilmore Simms, James Barron Hope, Matthew F. Maury, Paul Hamilton Hayne, Mr. Ryan, Moses D. Hoge, J. L. M. Curry, James Lane Allen, Theodore O'Harra, Henry W. Grady, in these Readers, and then examine any other series of Readers published, in order to arrive at the magnitude

of the sin of omission from which our people have long suffered. Two prominent features are present in the school books that the children of the South have studied from for a quarter of a century.

Histories—Sin of Commission.

Readers—Sin of Omission.

3. These Readers are the work of native authors, printers, binders, electrotypers, and engravers, and from a mechanical standpoint are all that could be desired. Putting more ruffles and frills on books necessitates an advance in price; so an effort has been made to make them attractive and durable without unnecessary appendages.

4. The prices of these Readers are the most reasonable of any series we are acquainted with. The retail prices are for the First Reader, 20 cents; Second Reader, 30 cents; Third Reader, 35 cents; Fourth Reader, 45 cents; and the Fifth Reader, 60 cents, in cloth. In board covers the cost is about one-fifth less.

These books are not sectional, but national, giving full recognition to merit wherever found, and reciting facts without fear or favor.

## A Delightful Trip.

Rev. E. E. Thornton, pastor of the Baptist church at New Albany, Miss., writes thus:

NEW ALBANY, MISS., MAY 24, 1900.

"Mr. H. C. Townsend, G. P. & T. A., St. L., I. M. & S. Ry., St. Louis, Mo.;

"Dear Sir—The last of my party carried over your road to the Southern Baptist Convention at Hot Springs, Ark., returned today and, for the entire party and myself, I want to thank you for the very excellent service rendered by your road. Nothing but words of appreciation, praise and commendation were heard from the party who went with us or the hundreds of others who went over the Iron Mountain.

"Again I thank you for the splendid service and great kindness of the road officials of the Iron Mountain Railway System.

"E. E. THORNTON."

June 14,

1900.

## Sunday School.

### LESSON FOR JUNE 17, 1900.

BY W. F. YARBOROUGH.

THE FEEDING OF FIVE THOUSAND—John 6:5-14.  
GOLDEN TEXT.—Give us this day our daily bread.  
—MAT. 6:11.

### CONNECTION.

The tidings of the death of John the Baptist, (Matt. 14:13) and the return of the Twelve (Mark 6:30; Luke 9:10) from this tour of preaching and healing marked the withdrawal of Jesus from his busy labors in Galilee to a season of retirement in the surrounding districts. The fanaticism of the populace and the state of Herod's mind doubtless had something to do with the change, but the need of rest for himself and disciples was apparent. Mark tells us that "they had no leisure so much as to eat." The heat of summer, very oppressive in the low lands around the lake, was approaching and it was very natural for him to seek rest in the mountain districts. As he and his disciples started across the lake in a boat, the multitude from whom they were trying to escape, discovered and followed, going around by land, and arrived at the objective point first. The greatness of the multitude was due to the great enthusiasm of the people for Jesus on account of his deeds of healing. It was also near the season of the passover, (John 6:4) and many pilgrims would be on their way to Jerusalem and as one of the routes lay near the scene of the lesson, John seems to connect the size of the multitude with the approaching feast. "The desert place" to which they all went was an uninhabited district at the north-east of the Lake, belonging to Bethsaida, not the Bethsaida of Simon and Andrew, but another Bethsaida on the east of the Jordan above where it emptied into the Lake. This miracle has the distinction of being the only one recorded by all four evangelists.

### EXPLANATORY.

Verses 5-7. *The Test.* The sight of the teeming thousands bent on hearing and seeing him appealed to the heart of Jesus and led him to think of their needs. Before the thought of feeding the multitudes had ever entered the minds of the disciples Jesus had pondered and settled it. According to John, Jesus' question to Philip must have come early in the day as he saw the crowds approaching. Jesus in asking Philip, "Whence shall we buy bread that these may eat?" did not need Philip's advice, but he wanted to test his feeling toward the multitude and his ability to grapple with such problems. Probably he wanted to see how far Philip's faith in him went beyond the common place and the natural. His own plans were already laid, "for he, himself, knew what he would do." He had a design in the miracle which must have gone beyond the mere act of mercy in feeding the people, who probably had not as yet done without food one entire day. The miracle, with the teaching which follows it, will put the people to a test. Jesus sees that many of the people have false and carnal con-

## THE BAPTIST.

ceptions of his ministry and he would teach them its spiritual nature. To do this there must be a separation of the false from the true. As we read this sixth chapter of John we see how it was brought about. It was a great crisis in our Lord's ministry. It means much for the multitude, for his disciples and for himself. The test, so far as it relates to Philip, puts him to estimating the expense of feeding the multitude with the clear implication that they cannot afford it. Two hundred pennyworth represented two hundred days of labor, and that would only give each one a little to eat.

Verses 8, 9. *A Suggestion.* Andrew feeling an interest in the problem gives a statement of the company's meager resources. Only five barley loaves, with two small fishes used to give a relish to the bread, constituted the sum total of provisions. He pertinently adds, "But what are they among so many?" Before Jesus helps us he is wont to put us to estimating our resources, and we always find them meager enough. The lad's name is not given, but it must have been a great thing in coming years for him to tell how the blessed Jesus had used his little store of provision to feed such a multitude.

Verses 10, 11. *The miracle.* Jesus quietly commanded the men to sit down. With the enthusiasm of the multitude for him there was no difficulty in getting them to do any simple thing he commanded whether they saw any reason for it or not. John's statement of the "much grass" suggests that they used the grass to recline on. They were commanded to sit in companies of fifties and hundreds and with such regularity and system that Mark's language suggests flower beds. This figure gets its force from their bright colored Oriental garments in contrast with the green grass. When they were thus seated the number of men could be very easily estimated. We are told that there were about five thousand men besides women and children.

Calmly Jesus took the loaves and, as was his custom, gave thanks. There seems to have been something characteristic in his giving thanks and breaking bread, as he was recognized by that act after his resurrection when in company with the two disciples at Emmaus. After this act he began to distribute to the disciples and they to the multitude till the entire multitude was fed with the five loaves and two fishes. Presumably the increase took place in the Savior's own hands. How marvelous it must have seemed as he continued to break and the supply undiminished. Observe the law of Christ's giving. As Alexander McLaren says, "Appetite determined capacity and capacity settled the measure received. There is more than enough for the crowd and each of us fixes the portion that we receive." So it will be when we come to sit down at the heavenly table in the kingdom of God.

Verses 12, 13. *The Surplus.* Jesus commanded the disciples to gather up what was left, which amounted to twelve baskets full—more than they had at the beginning. The lesson of frugality is plainly taught. Waste is a sin and should be guarded against. Waste, as in the case of the Prodigal son, is

characteristic of sin. Another lesson is that God multiplies our resources when we turn them over to him, and besides making them to accomplish their mission turns us back more than we put into his hands. This holds good in our gifts to the Lord's cause.

Verse 14. *The result.* The men who had been fed were more enthusiastic than ever, and were loud in their praises of Jesus. They declared that he was "that Prophet that should come into the world." The allusion is to the prophet that should arise like unto Moses. In this they were correct, but their mistake lay in their conception of the prophet's mission. They were willing to acknowledge him if he would furnish them bread without their working for it. He soon shows them that this is not his mission and talks to them so plainly that they forsake him and leave him with the faithful Twelve to whom he turns and asks, "Will ye also go away?" But they are faithful and continue with him until he is betrayed and taken.

### CONNECTION.

1. If we would be like Jesus we must not allow our selfish desire for rest and ease to interfere with our service for the multitude when the opportunity is propitious.

2. We cannot do better than to place our meagre resources in the hands of our Lord to use.

3. Even the youngest and most insignificant may have a share in feeding a hungry world on the bread of life.

4. While temporal good is a means for reaching the souls of men, it must be kept subordinate to the main good.

### Query.

What does the "Word of God" say in reference to the union in marriage of persons as closely related as first, second and third cousins?

"SUBSCRIBER."

(Will Dr. J. R. Sample answer?—Ed.)

### Special Notice.

For several reasons, I have decided not to bring out another edition of Baptist Annals. While the sale of the book has been good, it has not entered some parts of our State. I am anxious that every Baptist preacher in the State should have one of them, and that the book be distributed through our territory. Let me hear from you. It is now, or never.

Z. T. LEAVELL.

### The Baptist State Convention.

The committee on the entertainment of this body request that those who are coming to the Convention will send on their names to the Secretary. After this, if you find that you cannot attend, please notify the Secretary at once.

Cards of assignment will not be sent out earlier than June 25th. The Committee will omit nothing within their power that would contribute to the profit, comfort and pleasure of the attendants on the Convention.

Fraternally,

J. T. BUCK, Chm.,  
T. J. BAILEY, Sec.

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Black brocade silk skirts, box pleat back, percaline lined, at \$4.50 each.

Black brocade silk skirts, plain back, lined and bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.

Black serge skirts, box pleat back, lined throughout, at \$2 each.

Black brilliantine skirts, cambric lined, at \$1 each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.



## The Home.

### A Noble Hero.

The "Hoboken" ferry-boat was stopped midway of its early passage by the ice-pack. At this juncture an ocean tugboat crashed into her side, cutting a V-shaped gash below the water line. A panic ensued among the passengers and crew. Just then the wrecking tug Reliance ran alongside, and Capt. Joe Smith jumped on board.

He dropped into the engine room, met the engineer half-way up the ladder, compelled him to return, dragged the mattresses from the crew's bunks, and stripped off blankets, racks and clothes, overalls, cotton waste, and rags of carpet, cramming them in to the great rent left by the tug's cutwater until the space of each broken plank was replaced except one. Through and over this space the water still combed, deluging the floors and swashing down between the gratings into the hold below.

"Another mattress, quick! All gone? A blanket, then—a carpet—anything! Quick, for God's sake!" It was useless. Everything, even to the oil-rags, had been used. Little by little the water gained, bursting out below, then on one side, only to be recalced and only to rush in again.

Captain Joe stood a moment as if undecided, then deliberately tore down the top wall of caking he had so carefully built up, and before the engineer could protest had forced his own body into the gap, with his arm outside, level with the drifting ice.

An hour after the disabled ferry-boat was towed into the Hoboken slip with every soul on board. When they lifted Captain Joe from the wreck he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn his protruding arm. When the color began to creep back to his cheeks he opened his eyes and said to the doctor who was winding the bandages: "Was any of them babies hurt?"—*Word and Way.*

### Great Diamonds.

At least seventy diamonds are in existence which have a long and romantic history. The largest diamond in the world is the "Braganza," which weighs 1,680 carats in the rough. It was found in Brazil and is now in the Portuguese treasury. The finest and certainly the most famous diamonds in the world came from India. At the break-up of the

empire of the Great Mogul, his treasures were scattered, and the "Koh-i-nur," "Orloff," and the "Moon of Mountains" came from this collection. The "Great Mogul" is now believed to be lost; it weighed 787½ carats and it has not been seen since 1665. It is possible that it has ceased to exist in its original state. The "Koh-i-nur," which now weighs 102½ carats has a history which goes back to 1526, while tradition gives it a career of 5,000 years. It was seized in the Lahore jewel chest and was brought to England. In 1852 it was reduced from 186 1-16 carats to its present weight. The "Orloff" diamond, which is the chief ornament in the imperial scepter of the Czar, is the largest diamond in Europe, weighing 193 carats. It formed one of the eyes of an idol. It was sold in Amsterdam for \$450,000 and an annuity of \$20,000 to Count Orloff. The "Moon of Mountains" is also among the Russian crown jewels. The gem of the French regalia was the famous "Pitt" diamond, which was found in the year 1701 and was reduced from 410 to 137 carats. It was bought by the Duke of Orleans in 1717 for \$675,000. It has been valued at \$2,400,000. One of the largest diamonds ever found was that picked up by a negro in Brazil, which is known as the "Star of the South," and weighs 254 carats. The "Star of South Africa," whose history we have already noted in a previous issue, begins the history of the rush for the diamond fields in South Africa. The *English Illustrated Magazine* from which we glean our facts, recently had an article upon this subject, illustrated by actual photographs of diamonds.—*Scientific American.*

### Items from Clinton.

We have just gotten through the gala days of Commencement. Both the colleges furnished as good programmes as can be found anywhere, closing the best year for a long time. Those who know their work are proud of their worth. Others will give some account of the closing week, so I confine my remarks to just a few features.

We were glad to see the visitors—all of them—from the Governor and editor through the list. This to us is one of the most interesting parts of the Commencement. Come again, and more of you come. Many of these were alumni and participated in the banquet, where there was an elegant spread and a feast of reason and flow of soul. We have some musicians here that are as good as the best, who con-

tributed to the interest of the occasion and enjoyment of all. Prof. Hailey's quartette was often encored. Mrs. Latimer and Mrs. Aven added to their laurels. Miss Bond's pupils, from Hillman College, frequently brightened the programme.

I doubt if there is a place of its size that enjoys the advantages of culture in this line more than Clinton.

Of the eight young men who graduated, we were proud that two from Clinton carried off first and second honors—Weathersby and Sharp.

Dr. Lowry has gone to attend the Blue Mountain Commencement, and from there will go to the coast for rest until the Jackson Convention.

Prof. Aven has gone to Cooper's Well for a deserved rest.

Prof. Eager and Sharp will travel for a publishing house, which gives them a fine opportunity to canvass for the college.

Dr. Brough is out making Commencement addresses and advertising the college.

Prof. Latimer goes to Chicago University for the summer; and Prof. Brusson, promoted to a full professorship and given a year off, goes to Chicago University for that time for a more thorough equipment.

We welcome Prof. Taylor back among us now, in charge of the Preparatory Department. Prof. Anderson, from Birmingham, comes to assist him and have charge of the Business Department.

But, in spite of many leaving for the summer, enough people are left here to carry on the work of the church and make it interesting for the pastor. The work has begun with us pleasantly and with good prospects.

P. I. LIPSEY.

June 4th, 1900.

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Mrs. E. A. Beaville, Woodstock, Ala.

### A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation, (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawell, Griffin, Ga., Publisher Morning Call.

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## Meeting of the Committee on Co-Operation of the Southern Baptist Convention.

In conformity with the action of the Southern Baptist Convention, at its meeting at Hot Springs, Arkansas, and by appointment of the Board of the Convention, the following brethren: F. H. Kerfoot, I. T. Tichenor and W. W. Landrum, of the Home Board, J. M. Frost, Lansing Barrows and E. E. Folk, of Sunday School Board, and R. J. Willingham, C. H. Ryland and William Ellyson, of Foreign Mission Board, met in Chattanooga, May 29th, and after full and harmonious conference, adopted unanimously the following:

1. WHEREAS, the Southern Baptist Convention instructed its Boards in By-Laws No. 1, "to form the closest possible connection with State Boards, where such exist, in such way as may be mutually agreeable."

Resolved, That the Committee on Co-operation accepts these instructions as though given to itself, and seeking the closest affiliation with the State Boards, request the State Associations or Conventions to appoint each a committee of three to co-operate with this Committee in endeavoring to make satisfactory adjustment of such questions as may arise between the Committee on Co-operation and State Organizations, and to second the efforts of the Committee on Co-operation in the systematic enrollment of their churches and the enlistment of the churches and individual members in the work of the Convention.

2. Resolved, That this Committee does not find in the language of Minutes of the Convention, page 23, referring to "a schedule or apportionment of contributions" any right conferred on this Committee to suggest any schedule or apportionment whatever.

3. Resolved, That it is the sense of this committee that the work of the year divides itself under the instructions of the Convention into two principal parts.

(1) The new century movement, which shall be pressed to successful completion on the lines already begun.

(2) The review of, and verification of, such statistical information as has already been gathered, and the wider and more complete collection and compilation of all information necessary for the intelligent prosecution of the work of this Committee in its efforts to develop the Baptist hearts of the South and bring them into active cooperation with the plans of the Convention

in the way of giving the gospel to the world.

4. That we construe the proposed additional agencies for the distribution of literature and the collection of money, as in no way interfering with present agencies in their usual work, but simply as supplemental to and cooperative with these existing agencies.

5. Resolved, That the chairman of this Committee be requested to take the supervision of this work and be instructed to employ sufficient clerical force for the conduct of the same, till further arrangements are made.

6. Resolved, That the denominational papers be requested to keep standing in their columns for a few months the program for New Century meetings and a list of the publications bearing on the same.

7. That the next meeting of the Committee will be held August 1st 1900.

8. That the Secretary of the meeting be instructed to furnish a statement of the action of this committee to each of the denominational papers.

(Signed.) W. M. ELLYSON, Rec. Sec.

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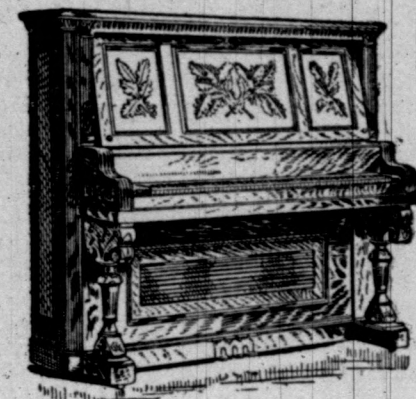
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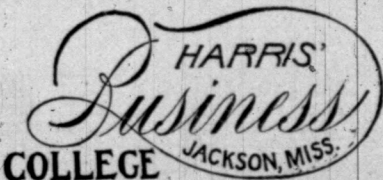
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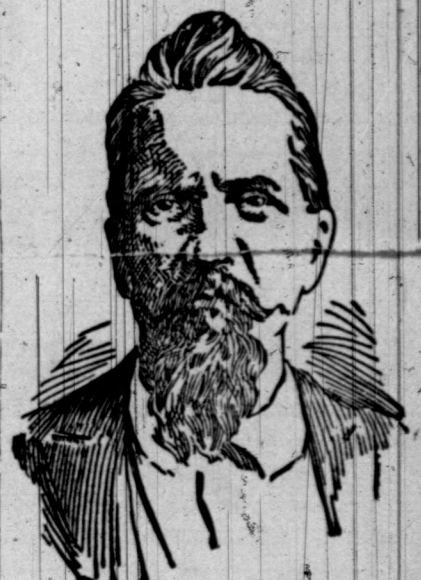
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DR. R. E. WOODARD,

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502 Main St., Little Rock, Ark.



## Ministers and Churches.

DURANT.

On the sixth day of May Evangelist George Robert Cairns commenced a meeting with us, and continued to sixteen days inclusive. Visible results: seven baptisms and one by letter. The church greatly revived. Bro. Cairns is a man of consecrated power. He uses no high pressure methods or modern evangelistic tact to get people into the church; he believes the gospel is God's power to the salvation of everyone who believes it, and preaches the plain, simple gospel, salvation by faith, and appeals to the people to believe it, and God honors his word. It is not a question of how many he can persuade to join the church, but how many he can induce to accept Christ as their personal Savior. Under his preaching there is no necessity of anyone being deceived and the church weakened by untempered mortar. I have no hesitancy in commending him to the brotherhood of the State. He has been a great spiritual uplift to the church and community.

J. E. HICKMAN.

June 7, 1900.

### THE NATCHEZ REVIVAL.

We are having the greatest revival in the history of the city. We have had as many as one hundred and twenty professions of faith and seventy have united with the Baptist church to date and still others to follow. Some of other persuasions saw the teaching of the Word of God, as we sold it, and have cast their lot with us.

The glory does not belong to anyone but God. We prayed that the meeting might be conducted by the Holy Spirit, and he used the evangelist, the singer, the pastor, the choir, the church, to bring sinners into the invisible and the visible kingdom of Christ. Bro. Williams does not preach very much. He reads God's word to the people and God preaches through his word.

Bro. Brown is not what the world calls a great singer, but he is what the Christian people of Natchez call a spiritual gospel singer. He sings a grand gospel. Some people who have been living here a long time, say they never saw such great crowds attend church before. The pastor preached to the overflowing congregation in the court house. Our house is too small to accommodate the people any way. Besides, it is in the wrong location. The city has

built away from it, the jail just back of it, a row of brothels just in front. We are forced to move. God put it in Bro. Williams' heart to help us make an effort to purchase a new lot and put up a new building to the glory of God. By selling the present lot and house and by making the greatest sacrifice of our lives we have purchased a beautiful \$4,000 lot on the corner of Pearl and Jefferson streets, one of the most attractive lots for a church in the city, and we have raised \$3,000 for building purposes. But a house to meet the demands of the Master's cause in this rapidly growing city will cost not less than \$12,000. We appeal to every Baptist in the State to help us build it.

Thank God, Bro. L. A. Duncan, of Meridian, has already sent his check for \$10.00. Brethren, Bro. Duncan is a leader, follow him.

Yours in Christ's name,

G. B. BUTLER, Pastor.

Natchez, Miss., June 9, 1900.

### FRENCH CAMP.

The second Lord's day in June was a good day at French Camp. A good audience and communion service at eleven o'clock. A full house of attentive hearers at night. At the close of the night service two joined the church by experience. Miss Lizzie Patterson and my little daughter, Edna, who was with me at Hot Springs. My heart rejoices. About six weeks ago two joined by experience at a prayer meeting. I love to see them come in at prayer meetings and regular church services.

W. H. H. FANCHER.

### A Long Pastorate.

The Pleasant Run Baptist church of Summit, Miss., (colored), was organized in 1866. The Rev. Simon Harper, (colored) the present pastor, preached his first sermon to this congregation in the fall of 1865. He is now seventy-seven years of age and has not missed but two appointments during his pastorate of nearly 35 years. It will be seen that this church has never had but one pastor since its organization—Simon Harper, who is a good man and good preacher and was a preacher when a slave. He now travels about a hundred miles each month and supplies four churches.

The membership of this church is about 400.

J. R. SAMPLE.

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### Baptist Sunday School Board,

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### A Revolution.

TO THE BAPTIST:

As I read Dr. Leavell's tribute to the memory of Dr. B. H. Whitfield my mind reverts back to a very precious experience I had with him while I was quite young in the ministry and preaching to few churches. I had never taken a collection for missions, in fact my people and I felt that it would detract from the sanctity of the church to mention money in connection with a religious service.

While resting under the delusion that I could "preach the word" without mentioning money, I received a letter from Bro. Whitfield. It was full of missionary zeal. He asked me to take a collection for foreign missions.

The spirit of his letter, interspersed with scriptural quotations, put me to thinking, and my thinking led me to the conclusion that Bro. Whitfield was right and I was wrong. I resolved that on my next round of appointments I would see if I could raise as much as five dollars for foreign missions. Accordingly I began without mentioning the amount I hoped to raise. My first collection was far in excess of what I expected, the second was likewise and so it continued to the end, and when the four collections were added I found I had a few cents over \$16.00. I was happy. My churches took on new life and steps were taken for regular collections. The spirit of missions grew until it has been my privilege to collect from these four churches, in one year over one hundred dollars for the various

missionary enterprises.

But that is not all. Up to that time I worked five days in the week on the farm and preached two. With the mission spirit came a disposition to loose the hands of the pastor, so for a number of years it has been my privilege to give my entire time to my churches.

Bro. Editor, after an experience of more than twenty-five years with these churches, I would not be willing to exchange pastorates with any brother in the State or out of it.

W. H. H. FANCHER.

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## Deaths.

Julia Ann Polk.

Julia Ann, wife of F. M. Polk, died at her home about 2 miles north of Blountville, May 15, 1900; age 74 years, 5 months.

Sister Polk was a native of Lawrence county, Miss. For nearly three-score years she lived an exemplary christian life in the Baptist church. She lived to see her children grown, and was satisfied to go to the blessed Lord and Savior. Her husband can say, "a true and faithful wife has gone." Her children can say, "a saintly mother has left us." Her friends can say, "blessed is she for 'Blessed are the dead that die in the Lord.'"

T. D. C.

Rebecca Jane Shoemaker.

Rebecca Jane, wife of M. Shoemaker, died April 21, 1900, at home in the eastern part of Covington county, Miss., 45 years of age. She lived a worthy member of Liberty Baptist church for more than forty years. Was a true wife, a good mother, always teaching her children ways of righteous living.

Sister S. had a dream in early life relative to the beauties of Heaven, which made such a lasting impression on her life that she related it on her death-bed, but now she has gone to realize all and much more than she dreamed of here.

T. D. Cox.

Elder J. L. Jennings.

The subject of this sketch was born in Edgfield district, S. C., June 8, 1834. At ten years his family moved to Mississippi where he grew up, was married Nov. 3, 1854, to Miss Sallie Moore and was ordained to the full work of the ministry, in June, 1857. For twenty years he labored as a pastor and missionary in Mississippi. Many were led to Christ under his preaching. His brother, G. L. J., who lives at Kirk, Texas, 's a preacher also. About 24 years ago Bro. J. moved to Texas where he has spent the rest of his life for God.

No children were born to him, so he gave his life fully to the ministry when his health permitted. He suffered for several years before death came June 1, at his home at Bazette, Navarro county, Texas. He attended all our associations, 5th Sunday and Sunday-school meetings possible and used, his influence for enlarging the Master's work.

At one time he ran a hardware store in Corsicana. Though never paid much as a preacher, he had a good living. He wrote some for publication. All who knew him loved and honored him living, they now mourn him dead. His soul rejoiced in the Lord before death came and he fell peacefully to sleep.

His good wife, a true preacher's companion, is lonely and sad, but trusts in God for comfort. A brother, three sisters and many relatives survive him.

LELAND MALONE.

Tillman R. Trotter.

I desire, as a friend, to point out, through THE BAPTIST, the noble qualities of the character of Tillman R.

Trotter. It is true that he was not as widely known as some men are, having lived the greater part of his life close to the home of his boyhood. But he had endeared himself to a large circle of friends, who will endorse what I, in a few lines, shall write about him.

Early in life he chose to lead a business career. Being graduated with distinction from Poughkeepsie College, he became a book-keeper. I have heard many people say that it was a business treat to make a settlement with him. He desired as all men do, to make money; but he was not at all grasping. He wanted simply what was due him. In all his business transactions, he was governed by the law of accommodation, and he knew no rule but that of kindness.

Mr. Trotter was not a visionary man. He was what we may call a practical idealist. Of course, like all men, he had his own personal equation, and it was ever before him. How intensely careful was he that he should solve it with the best of results, not only for himself, but also for his fellowman.

His character was complete because he was a christian. Here lies the essence of his life. Hence, he was possessed of all those nobler qualities of the soul that make life grand and well worth living. Often times I have met him on the streets, and in a five minute conversation he would let me into the joy and peace that spring from the mere performance of duty.

We miss him as a citizen. We miss him as member of our church, to whose support he always rallied cheerfully and liberally.

Although he was called away at the early age of forty-one, his mission in life was complete—his years well-spent. With a firm faith in the "Strong Son of God" he has crossed the dark, gurgling river of death, and has dropped anchor in a safe harbor on the golden shore, where stands the holy and eternal city.

VERNON D. ROWE.  
Winona, Miss. June 11, 1900.

### Tribute of Respect by Middleton Baptist Sunday School.

On May the 15th our efficient Superintendent was called to his reward above, Dr. J. S. Carothers. Be it Resolved, That the Sunday-school has lost one of its most worthy members and gifted teachers.

We bow in submission to the will of Him who doeth all things well. May the blessings of God rest and abide with us and his family in this dispensation of God's providence.

"If a man die shall he live again?" Yes, our brother trusted his all to Christ and he will live again in the sweet by-and-by.

That a copy of these be furnished the family, a copy spread upon our minutes and a copy sent to THE BAPTIST with a request that the same be published.

Done by the Sunday-school at its regular meeting, Sunday the 27th day of May, 1900.

A. W. HOWELL, Supt.,  
W. T. JUMPER,  
MANLY POTTER,  
J. L. FERGUSON,  
Committee.

### In Memoriam.

Bro. W. S. Hornsby was born April 15, 1834, and died November 7, 1899, at

his home in Walnut, Tippah county, Miss. His father died when Bro. Hornsby was but a youth; a mother, five brothers and one sister were left largely dependent upon him for their support and education. These responsibilities were met and mastered with commendable courage and reasonable success.

Bro. Hornsby professed faith in Christ and was baptized into the fellowship of Walnut Grove church, Hardeman county, Tenn., in the summer of 1867. He was an earnest and efficient worker during his christian life. He was specially fond of vocal music and usually led the music in his church.

He and Mrs. Anna Fawcett Craw were married in 1866, who, with one son and three daughters, survive him. He died in the fervent faith of the christian life—comforted by the Master's words: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

A FRIEND AND BROTHER.

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## Woman's Work.

### CENTRAL COMMITTEE.

MRS. J. W. BOZEMAN, President,  
Meridian.  
MRS. W. R. WOODS, Secretary,  
Meridian.

### Important.

Report blanks have been sent every vice-president. Societies failing to receive same will kindly write me. The Central Committee wishes a report from every society in the State. We want to put more into the Lord's treasury than ever before. We can do it, we must do it. By God's help we will do it.

MRS. W. R. WOODS,  
Secy. Cen. Com.

### To The Baptist Women of Mississippi:

It is very desirable that there be a full attendance of the vice-presidents of our Women's Societies at our State Convention. The women are going to be called upon to enlarge their work; as the agencies for carrying the new features and phases recommended by the last Southern Baptist Convention. At Jackson our vice-presidents can get a comprehensive idea of the work in all its aspects, such as they cannot get elsewhere. Besides the intelligent enthusiasm that will come to them from such a meeting, is an indispensable qualification to the highest efficiency in the work to which they have been assigned and in which they are leaders. The ideal to be realized is that all our vice-presidents shall be in touch with all the societies in their respective associations, and in attendance upon the women's meeting at our State Convention.

Our women have done well this year, and they will do better yet. More of the vice-presidents will attend the annual meetings; more of the societies will send in their reports promptly to the secretary; more of our women will read the mission literature sent out; more societies will be organized, and all will become more efficient. What a great power for good our women may be in the future none of us have yet realized. God speed the day. These are the hand-maidens of the Lord, and none are more willing to serve and none can serve more loyally and efficiently. Paul made mention of many good women who increased his usefulness, and multiplied the triumphs of the Cross.

R. A. VENABLE.

## "Japan."

BY MISS EFFIE BENNETT.


Japan, the original name of which is Nippon, signifying, "The land of the rising sun," is a great island empire off the eastern shores of Asia consisting of four main islands and a great number of small islands and islets. Its area is about 267,000 square miles and its population 40,000,000. As regards the race of mankind to which the Japanese belong, ethnologists disagree; some regarding them as entirely Mongolian and others believing them to be of Malay origin. While they are marked by many of the Mongolian characteristics, they have a more generally intelligent countenance than is found among purely Mongol natives. Many of their customs are very similar to those of the Chinese. They partake of a similar diet, drink the same beverages, wear a like costume, observe a similar religion of heathenish philosophy, and exhibit a hostility to the improvements of Christian nations and the great teachings of the Christian faith. They, a people by nature wonderfully proud of themselves, have become most arrogant in their self-conceit. Their laws are strict, the one penalty for all crimes being death.

One of the worst features of the Japanese government is a system of espionage which prevails in all parts of the empire, neither the rich nor the poor, the exalted or the humble are free from official spies. The authentic history of Japan begins about the 7th century B. C., and although the empire has passed through many vicissitudes, it has been convulsed with fewer rebellions than have marked the progress of most nations, while its isolated position in the Pacific seas has relieved it from the ambitious conquests of other powers.

In the 16th century, through the missions of Francis Xavier, christianity gained largely upon the minds of the people and was in a fair way to become the national religion; but the government viewing its encroachments with alarm, promptly suppressed its influence and excluded it from the country.

It is very plain that our Christian missions have reached something like a critical period in the work in Japan. Buddhism is the religion of the people in so far as they have any religion, but with all its aggressive and violent opposition, the religion of Christ has again made its entrance, and there are now some 40,000 Christians, 7 missionaries, 7 native assistants,

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## Temperance.

### Marrying Drunkards.

J. B. SEARCY.

I have been asked by an esteemed friend to write an article for THE BAPTIST on the subject of girls marrying drunkards, hoping thereby to reform them.

The desire to reform drunkards is commendable and divers methods and great sacrifices are entirely permissible. But there is a limit beyond which none ought to go. To marry a drunkard is to go beyond that limit. When a girl marries a drunkard she voluntarily becomes partaker with him of the terrible effects of his pernicious habit.

As to the prospects of reforming him, the chances are altogether against such a result. The young man who is so lost to self-control, and self respect, as to get drunk while courting a young lady, would most likely be beyond her influence for reform after marriage.

Anything she might do then would be taken by him as interference with his liberties. He would feel that she married him as a drunkard and that she had no right to expect anything else of him.

The drunkard has no manhood left to which an appeal could be made. Drunkenness not only destroys health and takes away wealth, but it effectually robs men of that noble trait of character called, for want of a better term, manhood. Nothing but divine grace is likely ever to reach such a lost man.

But young ladies can exercise a powerful influence in the way of restraining, and even in some instances, reforming young men from the evils of the drink habit, by marrying them is not the remedy.

What they want to do is to demand of young men who seek their company, that they shall conform to as high a standard as they demand of young ladies.

If a young lady should be found smoking cigarettes, using profane language, and now and then getting drunk, the very young men that do all these things would not be caught in company with such a girl.

Why is it that young men are so much more select in the choice of their company than young ladies? Who is to blame for this low standard but the young ladies themselves?

If they put the standard high, young men would gladly conform to it. If no young lady would allow any young man to keep her

company who was guilty of any practice he would not tolerate in a young lady, soon a genuine reform would be wrought by our young ladies. Self-esteem and self-interest combine to prompt young ladies to this high ideal. Girls cannot afford to say they are inferior to young men, and if they marry drunkards the evil is entailed upon them and upon their posterity.

### The Deadly Cigarette.

Below find a clipping from the *Ram's Horn* worth your reading. The cigarette is doing more harm to the youth of this State than liquor. The Government, railroads and merchants in refusing to employ boys and men that smoke cigarettes will do a great deal towards saving them.

"Wise men and women everywhere who learn of the uprising of Chicago boys against the deadly cigarette are asking why cannot the boys of our community be enlisted in the Anti-Cigarette League? Inquiries from all parts of the country coming to Anti-Cigarette headquarters indicate the widespread interest, and it is none too soon.

The very nation is imperiled by the ravages of the cigarette evil. Some one has said "the cigarette is the devil's device to kill off young America," and like other fiendish devices, the cigarette is an entire success. Tens and hundreds of thousands of the boys of our land on whom the future depends are already bound securely by the habit in comparison with which the debauchery of drunkenness, terrible as this is, must take second place. Many men say to me, "I would rather my boy would drink whisky than smoke cigarettes," and the sight of our church steps and school yards beasty drunk would be no more alarming, if rightly considered, than the same places filled with a crop of youthful cigarette smokers.

"Several young men of sixteen or eighteen who are active members of our Christian Endeavor Society and attend regularly the Sunday school and all our church services are seen immediately after church services, morning and evening, with cigarettes in their mouths as they leave the church, and absolutely nothing is ever said in our Sunday schools or from the pulpit concerning this habit which is getting such a hold upon them. These young men have grown up from the infant department to the young men's class, and are from Christian homes.

"This is the testimony of an earnest Christian girl who has tried in vain to arouse the people of her church to activity along reform lines. In very many churches this condition prevails.

"I stood by the bedside of a young man dying a terrible death from cigarette smoking, and solemnly promised him that I would do all I was able to warn other boys and young men of the danger,

and I have not kept my promise: but from this day I mean to redeem it."

"These earnest words from one of Chicago's noblest ministers were spoken on a recent Sunday night after a brief address in his pulpit by the superintendent of the Anti-Cigarette League. He has taken in hand the boys of his own Sunday-school and will do what he can to inspire and advise them on taking safe ground. 'The cigarette habit is more difficult to give up than the liquor habit,' is the testimony of those once addicted to both. In the Keely Institute more difficulty is found with the victims of cigarettes than of whisky, and the great majority of the large number of young men who form drug habits testify that they were led into them through the use of cigarettes.

"The cigarette is doing tenfold more to make criminals of boys than the saloon is," is the testimony of Superintendent Torrence of the Illinois State Reformatory.

"A New York newspaper man, on his way to California for his health—he was dying with consumption—drifted into the Anti-Cigarette headquarters not long ago. 'I am in great sympathy with you and your work,' he said. 'If this movement had struck me ten or even five years ago, it would have saved me. I used to think I could stop when I chose and I could stop for a time to show that I could; but there came a day when I could not stop and I kept on, although I realized I was smoking my lungs away. I drank, too, but a year ago I gave up liquor, but was unable to give up my cigarettes. I was offered the private secretaryship of one of the most prominent men in the nation, but only on condition that I would give up cigarettes. I stopped for five days and then went back to newspaper work. That is what cigarettes have done for me,' said this handsome young Harvard graduate who said he was minus a lung from his indulgence.

"A seventeen year-old high school boy of Chicago came into headquarters for a gold Anti-Cigarette League badge and said that he and thirty other lads had stopped smoking on New Year's day as a result of the death of a companion a short time before from cigarettes. The principal of the school had the lung of a cigarette fiend brought in before the students, and a lecture was given by the biology teacher. This lung was seen to be, in the words of the boy, "nearly as black as coal, and the air chambers were filled up with a jelly-like substance which caused a shortness of breath and finally death."

"Hundreds of boys in Chicago who have come under the influence of our league have stopped smoking and are preaching the anti-cigarette gospel to their followers. Many of the public school teachers as well as church and Sunday-school workers are aiding the movement which is going like wildfire over the city.

"Rev. Frank W. Gunsaulus, D. D., President of Armour Institute,

Chicago, says: 'I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization. This is my judgment as an educator.'

"Valuable printed matter with full information with regard to the organization of the boys, furnished on receipt of 25 cents. Address Lucy Page Gaston, general superintendent, 1102, the Temple, Chicago.

## GOOD NEWS

FROM

## Lauderdale Springs.

It will be good news to all who desire Health, Rest or Pleasure, to hear that this famous Summer Resort has been refitted and will be open for the reception of guests on the 10th day of June. Extensive preparations are nearing completion for

### The Entertainment of Guests.

And the Restorative Properties of the Health-giving waters of the Springs and the Beautiful Grounds, will be supplemented by Splendid Table Fare, Superior Service and Comfortable Rooms. It is the purpose of the present management to make Lauderdale Springs

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Summer Resort in this country, and no trouble or expense necessary to secure that end, will be spared. These Springs are unsurpassed by any other in the variety and virtue of their Mineral Waters and beauty of location. They offer health to the afflicted, rest and recuperation to the weary-worn, and pleasure to all who visit them. Persons desiring to try these Waters, should send in their applications for rooms and board without delay. Conveyance will meet all day trains, and upon request will connect with night trains.

### Location of Springs.

One mile from Lauderdale depot on the M. & O. Railroad, 18 miles north of Meridian.

For rates of board and other information, Address,  
**LAUDERDALE SPRINGS,**  
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### EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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## B. Y. P. U. Department.

BY W. B. PRICE.

Cincinnati, July 12-15!!

To all those who have, and who would make inquiry about organizing and running a first-class B. Y. P. U. I would earnestly commend the following: The Kuleville church organized a Union and then and there made up \$4.75 with which to purchase literature, such as topic cards and the *Baptist Union*—the best "Union" in the world. Send direct to headquarters at 324 Dearborn Street, Chicago and not to me.

Last week I called attention to the fact, for it is a fact, that now, right now, in the hot months of June and July, is the best time of the year to run a good B. Y. P. U. in most of our churches, from the fact that our boys and girls are now all home from school, and are brim-full of enthusiasm and work. Our Union here at Winona, has taken on so much new life since our young people returned from school that one would not think it was an old affair, but right new, with none of the new rubbed off. So let no Union suspect because of the weather, but rather redouble its effort, for it is the best time of the year, to keep on going. The same holds good for churches too.

Because of the meeting that has been set to begin with us, July the 8th, by Mr. Cairns, some of us from Winona, who had hoped to attend the Cincinnati convention, will not be permitted to do so. It is to be the last great Baptist meeting of the century, and Mississippi ought to be well represented. The railroads are going to give the matter their personal attention. Make inquiry of your local agent as to cost, and time limit of the tickets.

Are you not glad that you took the examinations, that came off in April, since you made "a 100" all the way through? It pays for all the work that you did then to see now, how well you did it then, and with so little of effort too.

Of course the papers are not yet returned, there were so many sent in, but from the published answers, now running in the *Baptist Union*, we can see that we passed very creditably. But "passing" is the least thing in it, aside from that, we are all bound to be glad that we read the daily Bible readings all the way through. Glad in the first place because it is our duty to

read the Bible; then glad because of what we learned that we did not know before; as well as glad for what we were enabled to recall that we had already learned and for the time forgotten.

In this connection, an incident related recently in *The Youth's Companion*, will be interesting; an old soldier, a survivor of "the war between the States," bearing in his dismembered body the marks of his fidelity to the flag of his country, appeared at the doorway of a well-to-do home, and asked for bread to sustain for a few more days his battle-scarred and time-worn body. On finishing the meal so generously furnished him, he expressed his appreciation by quoting several precious promises and benedictions from the Bible, whereupon it was remarked that he was a great Bible student. To this the soldier replied that he did not know "a letter in the book." "How did you learn then?" was asked. "My father was a preacher, and before I had the opportunity to learn to read, I went to the war, and in it I was so badly shot up, that I have not since learned. But I recall the Scriptures that I used to hear my father quote in his prayers, and in his readings, and in his sermons—that is how I learned it."

This incident is big with meaning. Let's learn the Bible, so as we can repeat it, so as we can recall it in our conversation, and in our thinking, and afterwards recall its fruits in our lives and in others.

## DAILY BIBLE READINGS.

Monday, June 18, I Samuel 10.

Tuesday, June 19, I Samuel 11.

Wednesday, June 20, I Samuel 12.

Thursday, June 21, I Samuel 13.

Friday, June 22, I Samuel 14.

Saturday, June 23, I Samuel 15.

Sunday, June 23, "Our Eternal Destiny. Matthew 13:47-50.

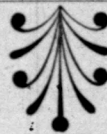
(The daily readings appear in full in *The Baptist Union*, and used here by permission.)

## "Recantation."

Wonder if I am the only one who has had to "cancel an engagement" or "infract a promise?" Well be it so, if it must, for a bad promise is all the better kept by its being broken, provided no injury has been done any one thereby.

And now that the great meeting—the Southern Baptist Convention—of the greatest people in all this world, has come and gone, the special features of which were given us by the editor, an "eye

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witness of these things"—and we have all had time to "think on these things," to "thank God and take courage," and as the "reports" of the various commencements of our magnificent schools of the State will all be in before this reaches the table of our beloved Bailey, it will be thought well doubtless, to turn our attention in a special manner to our State Mission work, (which lies very near the hearts of most of us) as suggested by our consecrated and efficient Secretary, and our painstaking and wide awake editor—and others as good and true—for the next thirty days, with such earnestness of prayer and constancy of endeavor as shall secure to us, at the forthcoming meeting in our Capital City—in July—the very best report our Secretary has ever had the joy of reading. May the Lord help us to help brother—not doctor—Rowe, to report "out of debt," and, above all, may there have been many gathered into the sheep-fold—many saved from eternal death, in Jesus Christ our Lord.

But to my text, "Recantation." I promised in my last that I would, God willing, (and I should have added, nothing preventing) write on the subject—"Bad God—most reverently written—and a good Devil"—but I have changed—or had changed my mind, as is sometimes true of some people, and so the "recantation" of my "promise."

My purpose to write on the subject named above arose out of what appeared to be an almost—and with some an altogether absolute disregard of the overruling providences of God, on the part of professed Christians, and a never-ceasing insubordination to these providences, and a constant complaint.

Too wet or too dry, too hot or too cold, too some or too none, etc., cetera, express the "shibboleth,"

of very many—must believe—children of "our Father in heaven," and so their rebellion against God, seeming to entirely overlook the great and precious promises, all of which are "yea and amen in Christ Jesus"—of our heavenly Father—in which we are assured that "no good thing will the Lord withhold from those who walk uprightly," and that "all things work together for good to those who love God and are called according to his purpose," etc.—which murmuring against the Lord by his children, (whether out of the heart or as doubtless is true, in most instances, just out of the mouth, through habit), put a cudgel in the hands of the enemy, which, (though Christians may try never so hard to prevent, by explanations and apologies, etc.) they use effectually against them, in the suggestion that the Christian religion is, to say the least, not a certain guarantee to its devotees against all evil and loss, etc.

While, on the other hand, they, (Christians) although constantly chiding their Father—just think of a child constantly complaining of the father or mother, for his ill and adverse providence, yet it is "the rarest thing in the world" that one hears, of special character, made by these brethren against the acknowledged work of the devil.

But as a great many of God's real though complaining children, have said to me, since I "announced" my intention to write on the "aforesaid" subject, that, (as to themselves, and they were sure, as to others also) it was "just a habit," although it was a bad one, I decided to take a "charitable view" of the matter, and, so, for the time, let the case rest here. And may the Lord help us to think, say and do better.

Fraternally,

J. J. W. MATHIS.